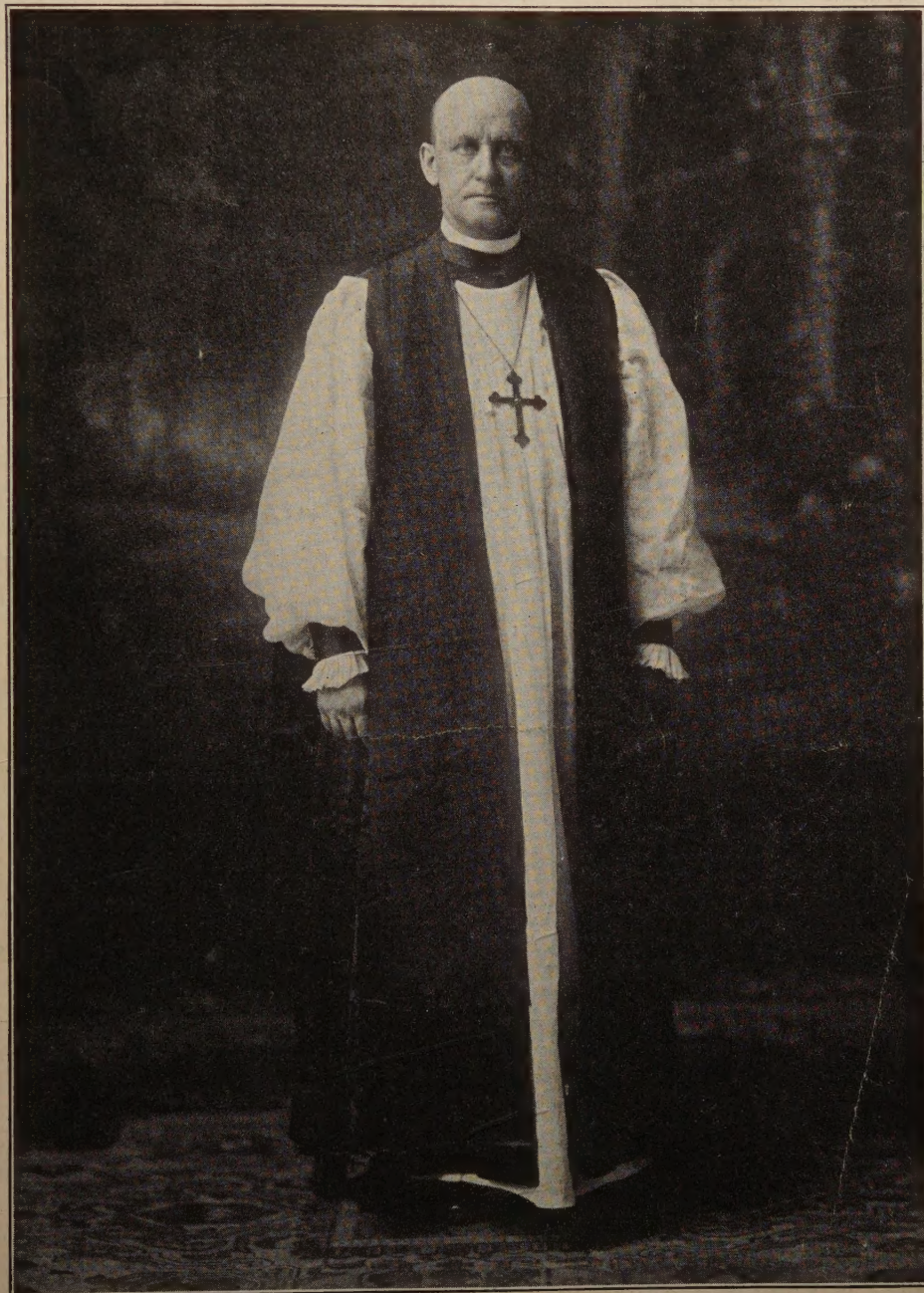


Dean Springer

August 6, 1941

The Living Church



THE RT. REV. GOUVERNEUR F. MOSHER, D.D.

The life and missionary labors of Bishop Mosher, who died July 19th, are described in this issue.

Vol. CIII, No. 25

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Lowme

Army Chaplains

TO THE EDITOR: Since your list of post and camp chaplains appeared, I have received a great many letters from pastors of men either stationed in or around Camp Forrest, asking that I look up their men. I appreciate this greatly, and I am sure that all chaplains count on this aid to their work. But in the largest per cent of cases, there is insufficient information given. In a camp where at present there are over 100,000 men, a man's name isn't enough.

It would help greatly, even in smaller camps, if home pastors would tell the chaplains the correct company and regiment of their men. THE LIVING CHURCH could probably help us by making a statement to that effect.

(Capt.) WALTER M. MCCrackEN,
Chaplain, 131st Infantry, Camp Forrest,
Tullahoma, Tenn.

Benediction

TO THE EDITOR: Your correspondent, the Rev. Elmer James Templeton, whose letter appears in your issue of April 2d, takes issue with the Bishop of Albany, who stated, in a letter published by you in your issue of March 5th, "that the service of Benediction of the Blessed Sacrament is unknown in the Churches of the East."

Your correspondent cites a booklet entitled *Order for Vespers and Holy Unction*, published by the "Diocesan Office of the Holy Orthodox Church in America, 410 South Michigan Avenue, Chicago," and carrying the authorization of the "Metropolitan Synod of the Holy Orthodox Church in America (Eastern Catholic and Apostolic)."

I am informed that none of the Eastern Orthodox churches in America uses the service of Benediction.

RALPH MONTGOMERY ARKUSH, treasurer,
The Orthodox and Anglican Fellowship,
New York.

Practices of the Roman Church

TO THE EDITOR: Once I surprised a group of very correct Episcopalians by speaking to them of what we could learn from the Roman Catholic Church. One step towards unity is certainly open-mindedness to good suggestions from both our Catholic and Protestant brethren. What I have observed in the Roman Catholic Church accentuates three criticisms and suggestions I have to offer.

The first is regarding silence in church. In this, for those of us who want quiet and privacy in church, our Roman brethren are far safer to associate with than those of our own communion. Among us it is astonishing to hear the unnecessary whispering before service in our own churches. And why do we feel free to chat on our way down the aisle, when, going up, we are silent and conscious of the holy place? People might like to pray after service as well as before. It may all be very pleasant and natural, and we should be pleased with our friendliness, but the main point to consider is that we are in God's house and in His holy Presence.

Secondly, may we not learn to be as intelligent and reasonable as our Roman brethren in our reverence of the altar? They never genuflect except before the Reserved Sacrament, while many of us bend the knee at the entrance of the pew in all cases. Let us always stop and bow the head and thus recognize our most holy place, but only genuflect before our Lord in the most Holy Sacrament. Are so many of us so unobservant or so careless as not to pay attention at such a moment? Let us remind ourselves that ritual



Rocky Mountain News

835TH BABY: Stephen Porter McCandless, shown here with his parents, Mr. and Mrs. Robert B. McCandless, was a "feature attraction" in the celebration of the 50th anniversary of the founding of St. Peter's Church, Denver. He was the 835th baby to be baptized in that parish.

is not only a helpful expression of emotion but also a safeguard of holy realities. Let us in this point learn greater carefulness from our Roman brethren.

And thirdly, why are we so peculiar about candles? Candles are ornaments of the altar, and their proper use is indicative of the character of the services. I am always rather rebellious when I am expected to kneel when the eucharistic candles are put out when I can do as I please when they are lighted. The worshiper should be left free and independent to say his prayers and to go or come as he will before and after service. To keep a congregation kneeling when candles are extinguished is a strange ritual. It certainly gives the clergy time to dash to the front door, but it is hardly reasonable to make such reverence to candles a part of the order of the service. It would certainly seem over-ritualistic to our Roman friends.

May I recommend consideration of these ways for greater peace and devotion and freedom in our worship?

(Rev.) ARTHUR L. WASHBURN,
Providence, R. I.

The Living Church

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The Living Church

GENERAL

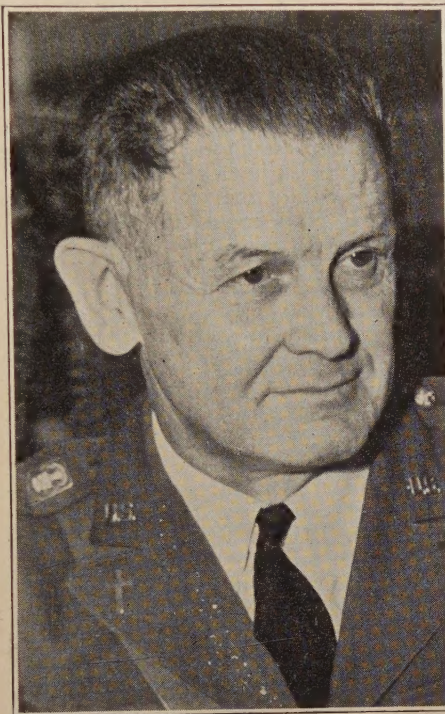
1943 CONVENTION

Bishop Tucker of Ohio Selects Key Men of Staff

Preliminary steps have been taken by Bishop Tucker of Ohio in organizing a staff to lay plans for General Convention in Cleveland in October, 1943. Dr. William Winn Mather of Cleveland has been appointed honorary chairman; Laurence H. Horton of Cleveland, general chairman, and Dr. John W. Ford of Youngstown, vice-chairman of the executive committee. Dr. Mather, chairman of the board of the Cleveland Cliffs Iron Company, is senior warden and treasurer of Trinity Cathedral, Cleveland, treasurer of the diocese of Ohio and president of the trustees, a member of the standing committee, a former deputy to General Convention, and a former member of the National Council. He is a trustee of Kenyon College, Trinity College, and the Western Reserve University.

Mr. Norton, from 1912 to 1914, served as private secretary to Ambassador Myron C. Herrick in Paris. He then served for three years with the Ohio National Guardsmen on the Mexican Border and for one year as Captain overseas with the A.E.F. When Ambassador Herrick was reappointed in 1921, Mr. Norton returned with him to Paris. For several terms after 1924, Mr. Norton was active in the political field, being elected to the Ohio General Assembly, the House, and the State Senate. Mr. Norton is president of the Western Reserve Historical Society and a trustee of the Cleveland Museum of Art, the Cleveland School of Art, University School, the Play House, the Play House Foundation, and the Citizens League. He is a director of five companies, a trustee of Kenyon College, a vestryman at Trinity Cathedral and St. Hubert's Chapel in Kirtland Hills, a trustee of St. John's Church, and a member of the diocesan council and standing committee.

Dr. Ford is president of the Youngstown Community Corporation, a director of the Youngstown Sheet and Tube Company, a member of the diocesan council, a former deputy to General Convention, a trustee of Kenyon College and of the Western Reserve University, and a vestryman and treasurer of St. John's Church, Youngstown.



MSGR. ARNOLD: Took part in dedication of first of 555 chapels for men in army camps.

Wide World

ARMED FORCES

Dedicate First of 555 Army Cantonment Chapels

The first of 555 Army cantonment chapels to be completed for use in military training camps was formally accepted by General George C. Marshall, Chief of Staff of the U. S. Army, in ceremonies conducted at Arlington Cantonment, Fort Meyer, Va., on July 27th. Also participating in the ceremonies was the Roman Catholic Chief of Army Chaplains, Msgr. William R. Arnold.

Identical chapels are now nearing completion in troop centers throughout the nation. The chapels will have movable altars so constructed as to be adaptable for use by the several religious groups. Services will be conducted at different hours by the chaplains of the various faiths; and there will be office space for all chap-

lains. Each chapel will be equipped with a Hammond electric organ and will seat more than 300 persons.

PENSION FUND

All Stock of Church Properties Fire Insurance Corporation Taken Over

The final step was taken recently to bring about the complete ownership of the Church Properties Fire Insurance Corporation by the Church Pension Fund, as approved by the Insurance Department of the state of New York and as authorized by General Convention last fall, according to Bradford B. Locke, executive vice-president of the fund.

In essence, the report rendered to General Convention pointed out that the Church Properties Fire Insurance Corporation was established in 1929 as an affiliate of the Church Pension Fund, but not as a subsidiary. The trustees of the fund did not then feel that it could properly undertake the investment risk involved in starting a new fire insurance company; but certain interested Churchmen were so impressed with the advantages which might accrue to the Church from such an organization that they consented to finance the project privately until such time as its experience might justify other arrangements.

DIRECTORS' STOCK RETURNED

Believing that this point had been reached after 10 years of successful experience, the trustees of the Church Pension Fund in 1940 voted to acquire all of the stock of the Church Properties Fire Insurance Corporation, subject to the approval of the Insurance Department of the state of New York and also of General Convention. After approval was granted, all of the stock of the fire insurance company was acquired by the fund last December except for 75 shares, which, under the state insurance law, had to remain registered in the names of the 15 directors in order that they might qualify as such.

A recent revision of the New York Insurance Law has removed this requirement, and the charter of the Church Properties Fire Insurance Corporation has therefore been amended to enable the directors to turn their stock over to the Church Pension Fund also. As a result, all of the

stock of the Church Properties Fire Insurance Corporation is now owned by the fund. Mr. Locke stated that although the stock of the corporation is now worth much more than the price at which it was originally issued, all of the directors turned over their shares for exactly what they paid for them and did not, therefore, derive any profit from the transaction.

EPISCOPATE

Bishop Mosher Was Known and Loved by Thousands in the Far East

The funeral of the late Rt. Rev. Dr. Gouverneur Frank Mosher, retired Bishop of the Philippines, was held on July 22d, in the Church of the Resurrection, New York, at 10 A.M. Officiating was the Presiding Bishop, assisted by the Rev. Artley B. Parson of Church Missions House and the Rev. Franklin Knight of Great Barrington, Mass.

A Solemn Requiem mass was sung by the Rev. Gordon B. Wadhams of the Church of The Resurrection after which Bishop Kroll of Liberia pronounced the Absolution and Benediction. The Rev. Edward G. Mullen of St. Luke's Church, Manila, acted as Bishop's chaplain. Many of the Church's former missionaries in China and the Philippines were present.

Interment was made at Riverview Cemetery, Trenton, N. J. and a short service was held there by the Rev. Fr. Mullen and the Rev. Thomas Conover of Bernardsville, N. J.

The death of Bishop Mosher on July 19th in a New York Hospital ended the career of one of the Church's greatest pioneers. For more than 40 years he had worked in the missions of China and the Philippine Islands, where he was known and loved by the many thousands to whom he ministered.

Bishop Mosher came of a long line of doctors of medicine and was not particularly interested in the foreign mission field until his years in seminary—at the Berkeley Divinity School. After graduation and a short period of work as a lay reader, he assumed charge of St. Bartholomew's Church Rescue Mission in New York and volunteered for the China mission field in 1896. The young deacon received appointment and arrived in Shanghai in December of the same year. He was ordained priest in Hankow in 1898 by the late Bishop Graves of Shanghai; and in September was married to Miss Fanny Southard Stewart of Trenton, N. J., who had come out to China to join him in his work.

EXPLORING THE FIELD

The young missionary's first charge was the Church of our Saviour in Shanghai, followed by a short period at St. Peter's, Suiza. Accompanied by Mrs. Mosher, he undertook a prospecting trip, by houseboat, in the spring of 1900, going into territory hitherto unexplored by the mission. One of the places they visited was Wusih, of which they formed a most favorable impression. A year later, when Bishop Graves felt that he might venture to open work in some of the cities outside of Shanghai, the Mosheres moved to Wusih, where

they made their home until Fr. Mosher's appointment as Bishop of the Philippine Islands in 1920. Fr. Mosher had, by that time, established St. Mark's School, St. John's Alumni School, and St. Andrew's Orphanage in Wusih.

If the Rev. Mr. Mosher had retired after more than 20 years of work in China, his service would, even then, have seemed long and distinguished; but that was only a first chapter. His consecration took place in the Church of our Saviour Shanghai, with Bishop Graves as consecrator; and Bishops Huntington of Anking, since resigned, and Tucker of Kyoto, now Presiding Bishop, as co-consecrators.

NEW WORK IN THE PHILIPPINES

The Church came to the Philippines much as it did to the United States—through an apparently accidental quirk of history. Episcopal Army chaplains, serving in the Islands with the United States forces, urged the American Church to start a mission in the Philippines, and in 1901 the mission was established with the late Bishop Brent as its head. The evangelical work in Manila was to be confined to Americans and Chinese; in the Mountain Province of Luzon, to the Igorots; and in Zamboanga, to the Moros. While Roman Filipinos have been welcomed into the Church, there has been no proselytizing. Today, with its 21,000 Church members, 20 or more day schools, 10 boarding schools, and a number of hospitals, the Episcopal Church has become a very definite part of the cosmopolitan life of the Philippines.

The American work has been continued. Through the efforts of a canon missionary who travels constantly, the Church is being carried to isolated Americans wherever they can be found. A station was opened at Balbalasang, among a provincial tribe of Igorots, where evangelical and dispensary work has been carried on; another in Upi, Cotabato, among the Tirurai tribe. Chinese work has been undertaken at Zamboanga. Brent School for American and English children has been reopened and enlarged.

PHYSICAL HARDSHIPS

Bishop Mosher's task during this time was a difficult one, but he unquestionably knit the Church into a compact whole, continuing and extending the work begun by Bishop Brent. The Rev. Vincent H. Gowen, who knows the country first-hand, has written:

"The job was back-breaking. The topography of the Philippines extorts physical claims from its bishop. But no village was too remote or too humble for Bishop Mosher to visit, seeking out children in spots which even a horse could not reach, and where the Church had not so much as a grass roof to shelter its worship. He underwent the exhausting ordeal of keeping the diocese alive through years when neither men nor money could be spared, when the command from the Church at home was that no progress should be undertaken, while the response of the mission's converts was so insistent that this command could not be obeyed. Small wonder the Bishop preferred the hardships of the saddle to the troubles of the office desk."

Once the Bishop admitted that he had not felt really well since his middle forties. Throughout his 20 years in the Philippines he labored under a physical handicap which produced its days of mental weariness and depression. Yet in the line of duty he never drew back from the most arduous bodily feats. He would turn from sedentary office work in Manila to spend weeks on the trail in altitudes to which it took the mountain clergy months and even years to get acclimated. At the age of 65, Bishop Mosher took the last of these long journeys.

Until recent years Bishop Mosher visited the various stations of his diocese at least twice a year. The mission field includes some 50 stations and outstations; but this was the part of the work he liked best—the rough travel on the trails by horseback, rattletrap car, or banca. Always at the end of the trail were classes to be confirmed, children to be baptized, couples to be married, old friends to greet, new acquaintances to be made. Fascinating and interesting, but extremely hard work. Frequently on these trips he was accompanied by Mrs. Mosher, diocesan president of the Woman's Auxiliary, who did her own part in welding the work of the mission.

LARGE FOLLOWING

The Church in the Islands, with Bishop Mosher at its head, ministered to people in all walks of life and among people of many different nationalities. Coupling his religion with good common sense, kindly understanding, and tolerance, Bishop Mosher won a large following during his 20 years of service in the Philippines.

In his farewell convocation address, Bishop Mosher said:

"When I turned to the ministry as a young man, I thought I saw a good many things that needed someone to straighten them out, and I had some idea that perhaps I might be the one. But today the world seems to me to be going on as it always did, and the most I can hope is that somewhere along the years a few will have been influenced who will do the things that I have not done."

Bishop Mosher's love of humanity and delightful humor was expressed in a letter written his son when their homegoing trip was planned. In this he asked that a place might be rented near the corner of Broadway and 42d Street. "I want to be able to climb up on the lions of the New York public library and watch the crowds go by."

Canon Missioner Benson H. Harvey wrote recently from Manila:

"Many of us have only understood since their departure from Manila what a center for the life of the mission Bishopstated was. A suggestion that some one would arrive at a particular time, brought us all to the boat in friendly greeting. A comment regarding some missionary's unusual contribution to our common task or the mention of a special need brought us together in a closer unity. Their liberal sharing of their home with all of us helped to create the personal friendships, the feeling of belonging to one family, which served as background for that drawing together of the diocese which is frequently mentioned as one of the greatest contributions of Bishop Mosher's episcopate."

GERMANY

Praying Churches

More and more the charitable and social work which has long been the work of the churches in Germany—feeding the poor and relieving suffering—is being taken over by the State and the Party; as a result, the Churches are rapidly becoming “praying Churches” only.

Although the new system has the advantage of freeing the over-busy clergy who still remain at their posts for more work among their members and prospective Churchmen, it has the disadvantage of casting the needy into the more impersonal hands of the State.

Thousands of reviews and weeklies, including a number of Christian papers in Germany have ceased to appear. As an explanation, they have all published the same official statement, which reads as follows: “War economy calls for the greatest concentration of all forces. This concentration makes it necessary that our periodical, among others, suspend publication from today until further notice, to let free men and material for other important war work.” Only a small number of scientific reviews have been spared.

Strong Position of the Roman Catholic Church

An interesting increase in the Roman Catholic population in Greater Germany due to the occupation of various strongly Catholic countries is seen even in the German census of 1939. The percentage of Roman Catholics in Germany increased from 33.5% to 47.8% of the total number of declared Christians. Protestant Churches are listed as constituting 45.3% of the total Christian population, instead of 47% as before. The remaining 6.9% includes Old Catholics, Orthodox, and a few other minority groups.

According to the census, 4,000,000 out of the total 79,000,000 declared themselves non-Christians, including 2,750,000 “Gottgläubige,” a religious classification inaugurated by the Nazis. It is apparent, therefore, that unless 47.8% of the remaining 75,000,000 listed are very nominal Roman Catholics indeed, the Roman Church has a much stronger position in Greater Nazi Germany. No figures are available on the changes brought about by the acquisition of Alsace, Lorraine, and part of Poland.

Early in July the Roman Catholic bishops published a declaration to be read from the pulpits, stating in effect: “An instruction of the NSDAP [National Party] has declared that German Catholics have to choose between the State and the Church, between the duties of a member of the State and the duties of a member of the Church. We Catholics decline such a choice with protest. We love our nation and will serve it if necessary with our lives. At the same time, we live and die for Jesus Christ and will belong to Him now and forever. . . . Till now the Catholics have done all for love of country. But

now they question whether it is necessary, for the purposes of war, to take measures against the Church and to suppress its activities.”

Two years ago an institute “for exploring the Jewish influences on German Church life” was founded on the initiative of German Christians in Thuringia. Its director is Prof. Walter Grundmann of Jena University; and many theologians known in England and the United States are collaborators. The purpose of the institute is made clear in the second edition of Professor Grundmann’s book, *Jesus, the Galilean, and Judaism*. The author aims to demonstrate scientifically that Jesus is not a Jew, but a man oppressed by Judaism, and attempts to reconcile the concept of Jesus and German Arianism.

CHINA

Missionary to Work With Industrial Cooperatives

John Foster, lay missionary to China, who has been studying in the United States for the past year recently returned to China to take up an entirely new phase of missionary activity. He has been loaned for work with the Chinese Industrial Cooperatives, under assistant Bishop Tsu of Hongkong.

Though only 27 years old, Mr. Foster has spent five years in China, partly as a teacher in Central China College and partly as a missionary with one of the armies. He returned on furlough last year and has studied at the Graduate School of Applied Religion in Cincinnati. He is a native of Faribault, Minn., and will be the only Episcopal missionary working chiefly with the cooperatives of China.



JOHN FOSTER: *He will undertake a new kind of mission work.*

Commenting on this innovation in missionary coöperation, Bishop Tsu said: “At this juncture in the development of the coöperative movement in China, the Christian Church has an opportunity and a duty to help in laying a spiritual foundation which will have a lasting effect upon the future of the coöperative movement and its service to the needy people of China.”

Bishop Hall of Hongkong also expresses his satisfaction at Mr. Foster’s appointment and imminent arrival. “The coöperative movement,” he said, “is perhaps the best expression in economic life of a belief in the Incarnation. ‘The Word made Flesh’ has often been used to express what people mean by working their utmost to establish coöperative economic life for the people of China. I feel that Mr. Foster could not be better employed than in work with the coöperative movement.”

Dean Joseph F. Fletcher of the Graduate School of Applied Religion said, “The industrial coöperatives are quite obviously a practical social program meeting all Christian standards. Successful missionary leadership with imagination and hard work in that field will help enormously to show progressive Chinese that the Church is alert and practical and has a faith with constructive implications. . . .”

SINGAPORE

New Bishop Consecrated

Bishop Binsted, formerly of the Tohoku diocese in Japan and now Bishop in charge of the Philippines, was scheduled to make a hasty trip from Manila to Hongkong, in order to take part in the consecration of the new English Bishop of Singapore on July 22d. Since it is difficult for many of the bishops in China to attend and since the occasion helps to unite the work of the Anglican communion in the Far East, Bishop Binsted thought the trip well worth while.

The new Bishop of Singapore, James Leonard Wilson, has been dean of St. John’s Cathedral, Hongkong, and archdeacon of Hongkong since 1938. In Singapore he will have a staff of about 32 clergy, 20 British, 6 Tamil, 6 Chinese. Services are held in 13 languages or dialects.

ENGLAND

Deliberate Infliction of Suffering Condemned by Archbishop

In his recent presidential speech to the Upper House of Canterbury Convocation in London, the Archbishop of Canterbury sternly deprecated anything in the nature of reprisals for indiscriminate bombing. It is one thing, declared Dr. Lang, to bomb military objectives, to cripple the industries on which the prosecution of the war depends; and, alas! in so doing it may be impossible to avoid inflicting loss and suffering on many civilians. But it is a very different thing, he said, to adopt the infliction of this loss and suffering as a deliberate policy.

“Churchmen and the War”

THAT vehemently isolationist periodical, *Scribner's Commentator*, has moved to Wisconsin, and is now a near neighbor of *THE LIVING CHURCH*. “The clear American air of our Lake Geneva home,” say the editors, “is a bit strange in contrast to the choking air of defeatism we left behind us in refugee-dominated New York, but we will eventually become acclimated.”

We're glad the editors like Wisconsin, and we hope they will eventually become acclimated. When they do, they will begin to realize that “the clear American air” is not favorable to the spirit of appeasement or to fifth-column activities. Wisconsin is a thoroughly American state, but its Americanism is not of the timorous “America First” variety that would save our own skins regardless of what might happen to the rest of the world.

The July issue of *Scribner's Commentator* contains a number of articles that do not seem to have been written in the “clear American air” that the editors claim to prize so highly. There is, for example, the one on “The Real Petain” in which we are told that we in America “must have commanders who will spare men not spend them, commanders who will do as Petain did.” There is the article by an isolationist senator designed to prove that Winston Churchill is a blood-thirsty warmonger—exactly the type of attack that the Nazi press has made again and again. With fine impartiality, there is a poem mocking the President of the United States and an editorial sneer at the opposition candidate in the late election, with the suggestion that “the American people . . . are going to take jolly good care that they will be spared the day, again, when they are forced to vote either for a voice or an echo.” And there is the quotation from John Haynes Holmes, featured on one of the cover pages, linking indiscriminately “fuehrers and dukes, prime ministers and presidents,” and observing that “the people go along because they are ruled by tyranny and deceived by chincanery.”

But the article in which we are particularly interested is one by Albert Jay Nock, entitled “Churchmen and the War.” We would not condemn the article out of hand. It contains some shrewd observations, and a few well-merited rebukes. But it also contains much that is nonsense and worse. And it is difficult to answer it in a temperate and objective manner, because the article itself is so intemperate and one-sided.

For instance, Mr. Nock wants to know why the Church, in the persons of the recognized leaders of organized religion, does not speak out clearly and forcefully and give a sound moral leadership to the nation in these trying times. The question is a fair one, and deserves a fair answer. But when Mr. Nock goes on and indicates the kind of witness he would have the Church bear, he immediately steps flat-footedly into the field of his own prejudices.

“Now suppose,” he says, “organized Christianity in America officially and formally stood up Mr. Roosevelt and Lord Halifax, and said to them, You are plotting to waste the substance of America in a war to prop up the structure of an infamous British imperialism. It is an un-Christian plot which marks you as un-Christian men. The pretexts which you use to cover up your connivings and maneuvers are sinful in their falseness. There is a profound hypocrisy in everything you say. Your words about morality, religion, civilization,

righteousness, democracy, and such like, are the words of a common liar, and your conduct is the conduct of a common swindler. Repent now, and turn back, and don't lose any time about it, for the wrath to come is on the way.”

That's how Mr. Nock thinks that Jeremiah and the prophets would have spoken, and that is the way he thinks that Archbishop Spellman and Bishops Tucker and Manning and other Church leaders ought to speak today. “Suppose organized Christianity spoke out like this,” he asks, “What would happen?”

He suggests one answer: “Probably its spokesmen would do time for a while in the Federal prisons.” Probably they would. The libel and slander laws of today are rather rigid and they do not look favorably upon calling people liars and swindlers. But we doubt that the ill-mannered attack would have the further result that Mr. Nock prophesies: “The ordinary man would perceive that the Church could be trusted to the full limit.” More likely the ordinary man would conclude that the leaders of the Church were partisan name-caller who could and should be ignored; and perhaps that would be the best reaction to Mr. Nock's charges, too.

THE truth of the matter is that the Church has given a considerable measure of enlightened leadership in the very matters in which Mr. Nock accuses her of gross negligence. For nearly a quarter of a century after the First World War the Church, through papal encyclicals, world conferences, denominational pronouncements, pastoral letters, General Convention resolutions, Federal Council manifestoes, and in scores of other ways called upon the world to live together in peace and harmony, with justice to all men and to all nations. The pleas fell on deaf ears. The League of Nations, the most hopeful international organization of modern times, was crippled from the start because of the short-sightedness of certain leaders in public life whose guiding principles were very much like the “America First” slogans of today. When dictators in Europe and Asia began to defy the League, that organization crumbled through its internal weakness, augmented by the selfishness of the diplomats of a dozen rival countries. The Church was giving its share of leadership in those days, and it was not lacking in prophecy of what would happen if that leadership did not prevail; but the world was not interested in what the Church had to say.

It was the Church, moreover, that first raised the cry of danger when Hitlerism reared its ugly head; and it is still the Church alone, within Germany and the conquered lands, that dares to speak out openly against the totalitarian dictatorship. The concentration camps of Germany are full of bishops, priests, and pastors who chose imprisonment rather than surrender; and less than a month ago the bishops of the Roman Catholic Church in Germany protested against new Nazi repressions.

In this country, too, the Church has given sound leadership. Nearly all of the social reforms that have been accomplished in recent years were urged by the Church, both through individual denominations and communions and through interdenominational pronouncements. The record is clear for those to read who will.

But when it comes to jumping into politics and denouncing

own national leaders, that is another matter. America is a democracy, and the leadership that she has is the leadership that the people themselves have freely chosen. If they feel that they have been betrayed by that leadership, they will in due course have the opportunity to remedy the situation. But for the most part, they do not feel that they have been betrayed. They are awake to the menace of Hitlerism, and they are determined not only that it shall not spread to the Western Hemisphere but that it shall be defeated at its source. They are increasingly becoming realists in a situation that cries out for realism.

Mr. Nock calls attention to a new book by Middleton Murry, in which "he shows what a Christian man can do for himself while waiting for the Church to catch up with him." Well and good. Mr. Murry himself has found in recent years that the Church has the ultimate answer to the problems of the world. Three years ago, when he definitely cast in his lot with the Church and announced his intention to seek ordination as an Anglican priest, he wrote:

"Without Christianity there is no accepted criterion outside society by which society can be judged; and man hands himself over, gagged and bound and without appeal, to the absolute authority of the secular state. . . . We cannot stand outside the Church and demand that it make its profession absolute. . . . The Church's members see the revelation of the absolute good in Jesus Christ—in all that He did and taught and suffered, in all that has happened in the world after and because of that event."

We suggest that Mr. Nock listen to those words, and find out what measure of leadership the Church really is giving, and has given, before he indulge in further hysterical demands for libellous denunciations of political leadership on the part of Church leaders.

Post-War Order

IF THE address of Sumner Welles in which he outlined the conditions of a post-war international order was in the nature of a trial balloon, we wish it happy landings. For it was certainly aimed in the right direction.

Limitation of armaments, "the natural rights of all peoples to equal economic enjoyment," and "some adequate instrumentality" for the organization of peace and the provision of peaceful change were the characteristics that he declared necessary for the world society of the future. The proposals, vague and tentative though they must probably be at this stage, are good as far as they go—and they go farther than any official declaration of the British government as yet.

But if they are to appeal to the imagination of our own people, to the oppressed populaces of the conquered nations, and perhaps even to the peoples of Germany and Italy, encouraging them as did Wilson's Fourteen Points to rise up and overthrow their totalitarian leaders, they must be made much more specific, and must show that they have teeth in them. European memories are long, and the German people have not forgotten that President Wilson's fair words, in which they trusted in 1918, were sabotaged two years later by a "little group of wilful men" who prevented the United States from carrying out the promises that had looked so hopeful. Indeed Hitler has frequently reminded them of that fact. And before they can be expected to want to change the Nazi dictatorship which, with all its burdens, has brought them the dominance in European affairs that is so dear to

the German heart, they will have to have some assurance that the high-sounding promises of America will be kept when the din of battle dies away.

How can we give them that assurance? How can we ourselves be sure that the Wheelers of tomorrow will not successfully follow the behavior pattern of the Lodges of yesterday, and throw away again the torch of leadership that victory may once more thrust into our hands?

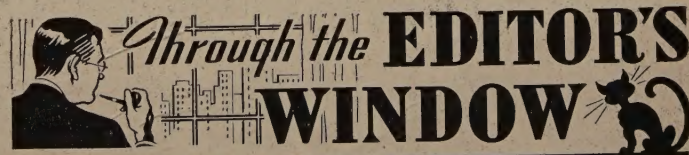
So, as a trial balloon, Mr. Welles' words are good, and we hope that he speaks not only for the Administration but for the American people. But a balloon can only tell the direction the wind is blowing. What we need in the way of peace aims is a powerful four-motored stratoliner, rising above partisanship into the clear atmosphere of far-seeing statesmanship of the highest order.

Bishop Mosher

A ZEALOUS missionary, a wise leader, a Christian statesman, a staunch Catholic Churchman, a loyal friend—that was Gouverneur Frank Mosher, late Bishop of the Philippines. Building on the firm foundations laid down by Bishop Brent, Bishop Mosher made of the island archipelago that was his jurisdiction one of the strongest and best administered missionary districts of the American Church. Today many a native whose father delighted in head-hunting is a practicing Catholic Christian because of the evangelical and pastoral work of a band of devoted priests and lay workers who rejoiced to serve under the direction of Bishop Mosher, and a native ministry for the Philippine Episcopal Church is arising as a result of his inspiration and leadership.

Three weeks before Bishop Mosher's death, we had the privilege of visiting him in the New York hospital where he lay, almost at the point of death. He was not afraid—neither of death nor of life. He talked freely of the work of the Church in the Philippines, where his heart and his thoughts were centered to the end. He rejoiced in the ordination of the first native priests by Bishop Wilner, and he expressed great satisfaction in the leadership of his successor, Bishop Binsted. When we left, he gave us his blessing and asked us to visit him again on our next trip to New York. "I shall be home, then," he said.

He is home now, after a long and eventful voyage through life, marked by courageous and successful adventure for his Master. We cannot visit him, but we can remember him in our prayers, and we join with the entire Church in praying for his eternal rest, and for comfort to his devoted wife and children in this time when they are both sad at his passing from them and joyful in the certainty of his welcome into the nearer Presence.



ADD Strange Dedications of Churches: "Rev. Edmund Randolph Laine will speak at St. Barrabas' Episcopal Church," according to a Massachusetts paper.

AND THE New York Times (no less) recently referred to "the Church of the Intersection." Verily, the Church is at the crossroads, as preachers are so fond of telling us!

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By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

WE ALL know today that the supreme need of the world, and of all of us, is religion. We need now the help of religion in all its divine reality, in all its supernatural truth and power. A religion of vague humanitarianism or of mere subjective emotionalism or of semi-rationalistic intellectualism has no real power in the lives of men. This merely humanitarian religion has been fully tried and has failed utterly. We need now not a mere intellectualism, but faith, faith in God and in Christ and in the great divine realities declared to us and to all the world in the Scriptures, in the Christian Creed, and in the teaching through all the ages of the Holy Catholic and Apostolic Church.

And it is this religion in its majesty, its simplicity, and its power, which is given to us in our Prayer Book. The Prayer Book gives us in form for our actual use—in prayer and Creed and sacrament, and worship—the Gospel of the New Testament, the Gospel of Christ and of His Church.

What we need in this Church today more than improved organization or promotional campaigns or any new devices is a great call to our people to realize more truly, to practise more faithfully, and to believe more fully, the religion of the Prayer Book. If we, the bishops and clergy of the Church, will help our people to do this, if we will help them to know the Prayer Book, to understand it intelligently, to believe it fully, to live by its mighty truths and teachings, the Church will be a reality to them, the sacraments will be a reality to them, Christ Himself will be a reality to them, and their religion will be real to them.

A greater or less degree of ritual is unimportant, but the principles of the Prayer Book are the principles of Christ's religion. *Never imagine that you can help the cause of religion or of true Christian unity by doing that which is inconsistent with, or disloyal to, the Faith and Order of the Church as the Prayer Book gives this to us.*

Hold fast to the Prayer Book because of the majesty, the spiritual truth, the reverence, of its prayers and its worship. Hold fast to the Prayer Book because it gives us the Faith and the principles for which the Episcopal Church in this land

has stood through its whole life and history. Hold fast to the Prayer Book because in the splendid words of the greatest of our bishops of this diocese, John Henry Hobart, it stands for "evangelical truth and Apostolic Order."

Hold fast to the Prayer Book because we hold this Prayer Book in common with the whole Anglican communion; and it holds us in fellowship with our mother Church of England and with the Churches of the Anglican communion throughout the world.

Hold fast to the Prayer Book because it gives us the Faith, the sacraments, and the Apostolic ministry as these have come down through all the continuous life of the Holy Catholic Church in this world from the Apostles' time. Hold fast to the Prayer Book because it gives us the priesthood and the sacraments and gives to the sacraments their great essential place, the place which they hold, and must hold, in the Christian religion, because in the sacraments Christ Himself gives us His grace and help. Hold fast to the Prayer Book because its truths and teachings, its holy worship, its divinely-given means of grace, bring us face to face with Christ and with God.

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CHURCH CALENDAR

August

6. Transfiguration. (Wednesday.)
10. Ninth Sunday after Trinity.
17. Tenth Sunday after Trinity.
24. S. Bartholomew. Eleventh Sunday after Trinity.
31. Twelfth Sunday after Trinity.

A Modern Apostle

Gouverneur Frank Mosher

By the Rt. Rev. James De Wolf Perry, D.D.

Bishop of Rhode Island

GOVERNEUR FRANK MOSHER has given to the Church an example of Christian manhood, priesthood and stewardship. This threefold picture, so intimately known to his contemporaries, will have more significance as seen in clearer perspective by future generations. His ministry from the time he was graduated at Berkeley Divinity School and ordained deacon by the Presiding Bishop, Charles Williams, was given wholly to the mission fields of China and the Philippines.

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The quarter century of his service in the district of Shanghai was the formative period in the history of the Church in China. With Bishop Graves he had a responsible part in organizing the Chung Hua Sheng Kung Hui. First as rector of St. Peter's Church in the see city, later of Holy Cross at Wusih, he prepared both congregations for independent status, meanwhile helping to lead the district to its destined place of primacy.

Naturally when the bishopric of the Philippines fell vacant the wise and able leadership of Dr. Mosher was sought for a post of such strategic importance. The churches, schools, and hospitals in the mountain country of the Igorots, the cathedral and institutions in Manila, the church and school in Baguio, those also in the groves of Zamboanga, all inspired by the creative vision of his predecessor, Charles Henry Brent, were taken over by the strong administrative hands of Bishop Mosher to be integrated and secured on solid and enduring foundations. At the same time the pioneer spirit of the Bishop was constantly reaching out into more distant fields of new enterprise for Christ. The islands of Cebu, Ilo Ilo, and others in the stretch of 500 miles south of Luzon became great mission parishes whose members knew him as a beloved Father in God. Beyond them on Mindanao the vast region of the Upi tribes was opened by him for missionary development on an extensive scale.

In visitations to his district, north and south, it was my privilege to accompany him and to observe the personal care and the keen foresight with which he was leading populations of natives and colonies of foreigners to their place in the Christian Church.

The Bishop was credited, often to his amusement, with a grim demeanor. He acquired it in the encounter with that resistance which every missionary, since the time of St. Paul, has incurred abroad and at home. "The wide door and open" which he entered always so courageously was surrounded by "many adversaries." But beneath his fighting spirit there was a sensitive and understanding heart, known and loved by all his friends. Can any who were guests at his home in Manila ever forget the tropic charm of his and Mrs. Mosher's hospitality?

His winged humor gave him the poise that many have whose feet are grounded on the solid facts of Catholic religion. He had no less the sense of ordered harmony in the expression of his faith. The stately Church of the Holy Cross at Wusih and his lovely private chapel at Bishopstead reflect the strength and beauty of his nature. Such monuments to his priesthood and episcopate will stand, we may hope, as he stood unshaken by the shock of time and change.

Religious Woodwork

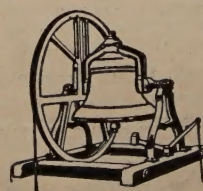
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The work on the completion of the choir and sanctuary of the Cathedral of St. John the Divine, New York, has so far progressed that the partition between the great nave and the crossing is being removed. Heavy curtains behind the temporary sanctuary at the East end of the nave screen the work from the nave.

There will be a special service in November, at which time the completed choir and sanctuary will be used. The curtains will then be parted, showing the full length of the cathedral from West to East, a distance of one-tenth of a mile. Bishop Manning will officiate at this service.

A Call to Service

Bishop Manning of New York on July 21st sent a letter to all the clergy of the diocese, calling upon them to respond in every way to the great opportunity for service offered by the present national emergency. He also commended the efforts of the United Service Organizations to provide facilities for wholesome recreation and social surroundings in the neighborhood of military camps. The house to house drive for the USO started in New York on July 22d.

Bishop Manning urged his clergy to keep in close touch with the men who go out from their parishes into military service and also to offer spiritual and friendly help to men in nearby camps. The diocesan social service commission should, he said, be kept informed of the current military addresses of men in service.

MICHIGAN

Priest Serves on Labor Mediation Boards

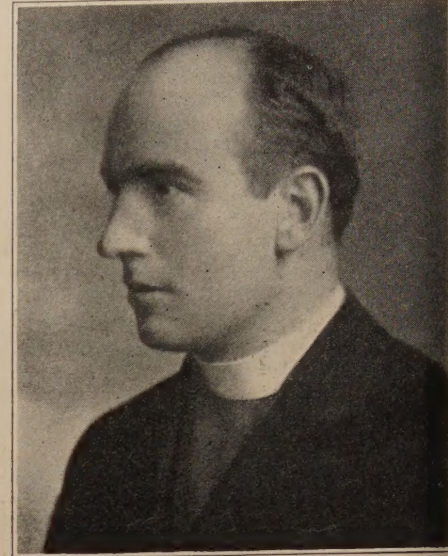
Governor Murray D. Van Wagoner recently appointed the Rev. Rollin J. Fairbanks, rector of St. James' Church, Grosse Ile, Mich., to a special labor mediation board. The dispute, which has now been settled, was among labor factions at the Great Lakes Engineering Corp., a ship-building company with yards at River Rouge. The Rev. Mr. Fairbanks served in a similar capacity several months ago in the Ex-Cello Corp. strike.

CALIFORNIA

Rev. Henry B. Thomas Accepts Election to Church of Advent

The Rev. Henry Bonnell Thomas, chaplain of St. Stephen's House at the University of Nevada, has accepted election as rector of the Church of the Advent in San Francisco, and will go into residence on September 1st. The Society of St. John the Evangelist withdrew from the parish last summer after a ministry of 20 years. During the past year the Rev. Oliver B. Dale, SSJE, and the Rev. Earle H. Mad-

dux, SSJE, have been priests in charge, but will return to Cambridge in September. Fr. Thomas, a graduate of the Church Divinity School, was born in San Francisco in 1898, within a few blocks of the Church of the Advent. Joining the staff of Mount Calvary Church, Baltimore, he was connected with that parish for a number of years as curate and later as chaplain and



FR. THOMAS: New rector of the Advent, San Francisco.

master of the Donaldson School. Fr. Thomas was the first chaplain on the Procter Foundation at Princeton and was for some years rector of St. John's parish in Baltimore County.

During the past four years he has been chaplain to Episcopal students at the University of Nevada.

For two years, Fr. Thomas was the executive secretary of the National Retreat Association.

Author Honored

Miss Edith M. Almedingen, who since 1935 contributed almost 40 essays and sketches to THE LIVING CHURCH, has been awarded the Atlantic Monthly Press-Little Brown & Co. \$5,000 non-fiction prize for 1941. She will receive \$3,000 as an outright prize and \$2,000 as an advance on royalties.

Miss Almedingen was born in Petrograd, now Leningrad. She fled to Italy after the Revolution and later removed to England, where she now lives. Reared in the Orthodox Church, she became an Anglican at 14 years of age. Later she became a Roman Catholic. After her return to the Anglican Faith, she wrote *From Rome to Canterbury*, the story of her theological journey.

Her new book, which is autobiographical, will appear in November. It is to be called *Tomorrow Will Come*.

SECONDARY SCHOOLS

Wood Becomes Rector of Hoosac School

The trustees of Hoosac School, Hoosick, N. Y., have announced the election of Rev. Meredith B. Wood as rector and headmaster of the school. Fr. Wood, who in the past five years has been a teacher and athletic coach at St. Paul's School, record, N. H., has already begun his new work. He succeeds the Rev. James L. Attcomb, who resigned the headmaster-ship of Hoosac to become rector of St. Annabas' Church, Troy, N. Y. Fr. Wood, who is about 45 years old, a graduate of Groton School, the Episcopal Theological School, and Yale, where he was well known as a scholar and athlete. Before entering the ministry, he was a teacher at Groton School and was engaged in the advertising business. Fr. Wood is a member of the Commission on Religion in Secondary Schools recently appointed by the Presiding Bishop.



FR. WOOD: New rector of Hoosac School, Hoosick, N. Y.

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DEATHS

William O. Baker, Priest

The Rev. William Osborn Baker, who was active in 1925 in organizing the first conference of the Anglo-Catholic Congress in the United States, died on July 10th at his home in Morristown, N. J., after an illness of six months. He was 69 years of age.

After 21 years as rector of Christ Church, New Haven, Conn., Fr. Baker resigned in 1934 because of the ill health of his wife, Mrs. Elizabeth Jackson Baker. Mrs. Baker survives him, together with a daughter, Mrs. Henderson Supples jr.

A graduate of the General Theological Seminary, Fr. Baker also served St. Xavier's, Bar Harbor, Me., and Trinity Church, Haverhill, Mass. For several years he had been warden of the Community of St. John Baptist at Ralston, N. J.

Rev. Thomas J. Crosby, Priest

The Rev. Dr. Thomas James Crosby, for many years chaplain of St. Luke's Hospital, New York, died in that hospital on July 13th, after an illness of a month. He was 70 years old. Funeral services were held on July 15th, in the chapel of the hospital.

Thomas James Crosby attended the University of Texas, the University of the South, and Oxford University before going to the General Theological Seminary. After three years at St. Luke's Church, Belton, Tex., he served St. Paul's Chapel, Trinity parish, New York, as assistant for a short time. After working in several other dioceses, he returned to St. Paul's Chapel in 1916 and stayed until 1918. During the World War, he was chaplain to Army nurses under the War Commission, and chaplain to the United States General Hospital No. 41 under that same commission. In 1928 he was appointed chaplain of St. Luke's Hospital; he held this post until his retirement in 1939.

Dr. Crosby is survived by his sister, Mrs. Anne Crosby Wilmerding, and a niece, Mrs. James G. Russell.

Ewald Haun, Priest

The Rev. Ewald Haun, 76, former rector of old St. Paul's Cathedral in Cincinnati, died on July 10th at the Home for Incurables, where he had been living with his ailing wife. The funeral was held on July 12th from the Church of the Advent, Walnut Hills.

Pastor of a small Lutheran congregation in Cincinnati in 1907, Fr. Haun led most of his flock from that communion into the Episcopal Church and was ordained deacon and priest by the late Bishop Boyd Vincent. Later he served in St. George's Church, Chicago, and the Church of the Ascension, Middletown, Ohio, before coming to the cathedral in 1925, where he was rector for 10 years. He retired in 1935.

Fr. Haun was a native of Stralsund, Germany, but was educated in the University of Basle, Switzerland, and in an Evangelical seminary there. He came to the United States shortly after the turn of the

century and became a pastor of Lutheran Church. He is survived by wife, Mrs. Adele Schueneman Haun.

Richard L. McCready, Priest

The Very Rev. Dr. Richard L. McCready, dean emeritus of Christ Church Cathedral, Louisville, Ky., died July 11 in a Louisville hospital where he had been admitted on July 4th for an operation. He was 80 years of age.

Dean McCready was born in Louisville and spent almost all of his ministry in Kentucky. In 1917 he became dean of the cathedral. He retired after 18 years of service, serving two more years until his successor was secured. During his incumbency, the cathedral membership increased to more than 1,300 and the endowment fund grew from \$100,000 to over \$300,000.

Dean McCready served on many diocesan boards and committees and was at least seven times a deputy to General Convention. He was president of the Louisville Ministerial Association for a time and held posts in many other organizations.

His funeral was held at the cathedral on July 15th, conducted by Bishop Cline of Kentucky, Dean E. L. Haines of the cathedral, the Rev. J. M. Munroe and the Rev. Harry S. Musson. Burial was in Cane Hill Cemetery, Louisville.

Doane Upjohn, Priest

The Rev. Doane Upjohn, retired priest of the Diocese of Iowa, died at his home near Fond du Lac, Wis., on July 9th, and was buried from St. Paul's Cathedral, Fond du Lac, on July 11th. Canon E. J. Averill read the Burial Service, and Dr. E. P. Sabin celebrated the Solemn Requiem.

The Rev. Mr. Upjohn was the son of Rev. James A. Upjohn. After spending some years as a bank teller, he attended Nashotah Seminary. During his ministry he served churches at Plymouth, Appleton, and Delavan, Wis., and Independence, Estherville, and Spencer in Iowa. Since retiring, he served occasionally at Ripon and Waupun and at the Sisters' Chapel, Green Lake.

He is survived by his wife, the former Miss Adelaide C. Hart, a daughter, Milo Upjohn, two sisters, Miss Anna M. Upjohn and Miss Charlotte Louise Upjohn, and a brother, James.

Mrs. Lizzie A. Moore

Funeral services were held at St. Luke's Church, Evanston, Ill., on July 15th for Mrs. Lizzie A. Moore, widow of Canon Henry Moore and mother of the Rev. Gerald Gratton Moore, former dean of St. Luke's Pro-Cathedral, and at present locum tenens at Christ Church, Dallas, Tex. Death occurred at Dallas on July 12th after a long illness. She was 93 years old.

Mrs. Moore was born in Ireland and was married to the Rev. Henry Moore before coming to America. Her late husband, who held several pastorates in Wisconsin, Chicago, and Evanston, died in 1911.

Appointments Accepted

Y, Rev. RICHARD S., formerly curate of Grace Church, Merchantville, N. J., is now rector of Holy Church, Ocean City, N. J. Address: 1053 Central, Ocean City, N. J.

Rev. ARTHUR E., formerly of St. John's Church, Wood, S. D., is now priest in charge of Grace Church, S. D., and the missions at Harvard, Dell Rapids, andreaud.

Rev. FREDERICK M., formerly assistant at All Church, Beverly Hills, Calif., is now vicar of mission, Los Angeles. Address: 129 North Wetherby, Los Angeles.

Rev. RAYMOND E., assistant rector of St. Church, Washington, has accepted a call to the ship of Christ Church, Macon, Ga., effective October 1st.

Rev. RICHARD G., formerly vicar of the of the Good Shepherd at St. Ignace, Mich., is now in charge of St. John's Church, Munising, Mich.

Rev. ARTHUR E., formerly a student of Beall, is now assistant minister of Grace Church, Rocky, Ohio.

Rev. WALWORTH, who has been prevented for a from returning to the China mission field, is now rector of Zion Church, Rome, N. Y., during the of the rector for military service. Address: 701 George Street, Rome, N. Y.

Military Service

Rev. J. WARREN, rector of the Cecil County native parish in the diocese of Easton, has been assigned a Captain of infantry in the new Maryland Guard and is commanding the company located at Md.

Rev. RAYMOND E., rector of St. Stephen's, Totten, Staten Island, New York, and of Holy Comforter, Staten Island, has been given a leave of absence serving as chaplain at the station hospital at the Military Reservation, Indiantown Gap, Pa.

Rev. FREDERICK P., executive secretary of the of Pennsylvania, is now at Chaplains Corps, O. 28, Indiantown Gap Military Reservation, Pa., he is a Lieutenant Colonel.

Depositions

Rev. FRANK MELVIN, a deacon, was deposed on his own request by Bishop Gray of Northern Indiana June 21st in St. Paul's Pro-Cathedral, Mishawaka, for reasons not affecting his moral character.

Ordinations

PRIESTS

The Rev. MYRON VINCENT HULSE was ordained by Bishop Ward of Erie on July 1st in St. Agnes' Church, St. Mary's, Pa. He was presented by the Rev. Pinkney Wroth; the Very Rev. W. E. Van Dyke preached the sermon. The Rev. Mr. Hulse will be priest in charge of St. Agnes' Church, St. Mary's, and St. Martin's Church, Johnsonburg.

The Rev. BERTRAM ERWIN SIMMONS was ordained by Bishop Bartlett of Idaho on July 13th in the Inner School Chapel at Payette Lakes, Idaho. He was presented by the Rev. Edward W. Kilburn; Dean Douglas Shew of St. John's Cathedral, Albuquerque, N. M., preached the sermon. The Rev. Mr. Simmons will be vicar of the Church of the Redeemer, Salmon, Idaho.

Rev. EDWARD MCNAIR and the Rev. BOONE SADLER JR. were ordained to the priesthood by Bishop Stevens of Los Angeles on July 19th in St. Paul's Church, San Diego, Calif. The Rev. Mr. McNair, who was presented by the Rev. H. Vernon Harris, will be priest in charge of missions at Del Mar, Encinitas-Leucadia, and Carlsbad. The Rev. Mr. Sadler, who was presented by Canon C. Rankin Barnes of St. Paul's Cathedral, Los Angeles, will be assistant of St. Paul's Church, San Diego. The sermon was preached by the Rev. Frederick S. Stevens.

DEACONS

EDWARD BENTICK BIRCH was ordained deacon by Bishop Bartlett of Idaho on July 13th at the Summer School Chapel at Payette Lakes, Idaho. He was presented by the Rev. E. Leslie Rolfs; Dean Douglas Matthews of St. John's Cathedral, Albuquerque, N. M., preached the sermon. The Rev. Mr. Birch will be vicar of Trinity Church, Gooding; St. Mary, Jerome; and St. Barnabas', Wendell, Idaho.

JAMES DYAR MOFFETT was ordained deacon by Bishop Dandridge, Coadjutor of Tennessee, on July 11th in St. John's Church, Knoxville, Tenn. He was presented by the Rev. Richard R. Beasley, who also preached the sermon. The Rev. Mr. Moffett will be assistant of St. John's parish, Knoxville, and student pastor at Tyson House of the University of Tennessee.

JOHN H. M. YAMAZAKI was ordained deacon by Bishop Stevens of Los Angeles on July 20th at St. Mary's Church, Los Angeles. He was presented by the Rev. John M. Yamazaki; the sermon was preached by the Rev. H. Vernon Harris. The new deacon will be assistant St. Mary's mission, Los Angeles.

LOUIS A. HASELMAYER JR. was ordained to the diaconate by Bishop Manning of New York, acting for Bishop McElwain of Minnesota, on June 8th in the Cathedral of St. John the Divine in New York. He was presented by the Rev. William M. Mitcham and will be assistant of St. Clement's Church, Philadelphia.

FRANKLYN HEAMAN BOARD was ordained to the diaconate in the Church of the Holy Comforter, Burlington, N. C., on June 15th. He was

presented by the Rev. James S. Cox; the Rev. David W. Yates preached the sermon. The Rev. Mr. Board will be deacon in charge of Christ Church mission, Albemarle, and will open new work at Kannapolis.

EDWIN BEDFORD JEFFRESS JR. was ordained deacon by Bishop Penick of North Carolina on June 22d at Holy Trinity Church, Greensboro. He was presented by the Rev. Robert E. Roe; the Rev. Reginald Mallett preached the sermon. The Rev. Mr. Jeffress will be deacon in charge of Trinity Church, Mount Airy, and the Galloway Memorial mission in Elkin.

NORTHERN MICHIGAN—JOHN WILLIAM ROBERTSON and DOANE E. ROSE were ordained deacons on June 16th by Bishop Page, provisional Bishop of Northern Michigan. The Rev. Mr. Robertson was presented by the Rev. John G. Carlton; and the Rev. Mr. Rose, by the Rev. H. Roger Sherman. Bishop Page preached the sermon. The Rev. Mr. Robertson will be priest in charge of St. Alban's Church, Manistique, and St. Paul's Nahma; the Rev. Mr. Rose will continue to do missionary work in the Eastern part of the diocese, pending assignment later in the fall.

PENNSYLVANIA—The following were ordained to the diaconate on June 7th in the chapel of the Philadelphia Divinity School by Bishop Taitt of Pennsylvania:

GEORGE CLARENCE ASHLEY, who was presented by the Rev. John W. Norris and will be curate of the Chapel of the Mediator in Philadelphia.

CHRISTOPHER JOHN ATKINSON, who was presented by the Rev. N. B. Grotton, and will be minister in charge of Emmanuel, Quakertown, Pa.

PETER ROSEBERRY BLYNN, who was presented by the Rev. David C. Colony.

WILLIAM RICHARD BROWN III, who was presented by the Rev. David C. Colony.

HOWARD L. MATHER, who was presented by the Rev. William O. Roome and will be assistant minister of the Church of the Incarnation in Philadelphia.

PETER MANN STURTEVANT, who was presented by the Rev. Edmund H. Carhart and will be curate of Grace Church, Amherst, Mass.

GERHARD CHARLES STUTZER, who was presented by the Rev. John C. Roake and will do missionary work in Salisbury, N. C.

WENDELL BIDDLE TAMBURRO, who was presented by the Rev. T. Norman Mason and will be curate of Grace Church, Jamaica, L. I.

OREGON—OSMOND STEEN WHITESIDE was ordained to the diaconate on June 30th in Grace Memorial Church by Bishop Dagwell of Oregon. He was presented by the Rev. Oswald Taylor, and the Rev. F. A. McDonald preached. Mr. Whiteside, whose address is 2333 N. E. Multnomah, Portland, is now curate at Grace Memorial Church, Portland.

SOUTH DAKOTA—WILLIAM FRANCIS DONNELLY was ordained to the diaconate on June 29th by Bishop Roberts of South Dakota. The Rev. Paul Barbour preached, and the Rev. George Kimball was Litanist. Mr. Donnelly will begin his ministry in South Dakota on September 1st.

Church Army

LEWIS, Captain RAY W., preferring to work in the mission field, has given up his post as head of the Church Army training center in New York and resumed his work of a year ago, at St. John's mission, Great Bend, Kans.

Diocesan Positions

MAINE—Dean HOWARD D. PERKINS of St. Luke's Cathedral, Portland, has succeeded the late Rev. William E. Patterson as president of the diocesan standing committee and president of the board of examining chaplains. The Rev. John A. Furrer has also been added to the standing committee, and the Rev. William E. Burger to the board of examining chaplains.

SPRINGFIELD—The Rev. JERRY WALLACE, rector of Christ Church, Springfield, Ill., has succeeded the Rev. Robert H. Atchison as chairman of the diocesan standing committee. The Rev. Mr. Atchison has resigned his work in the diocese because of ill health. The Rev. Arthur B. Cope has succeeded the Rev. Mr. Wallace as secretary of the committee.

Marriages

JOHNSTON, the Rev. HENRY JR., rector of Franklin parish in Southwestern Virginia, was married to Miss Elizabeth Peyton Hutcherson of Rocky Mount, Va., on June 14th in St. John's Church, Roanoke. Bishop Phillips of Southwestern Virginia officiated.

Degrees Conferred

BERKELEY DIVINITY SCHOOL conferred the honorary degree of Bachelor of Divinity upon the Rev. Dr. Massey Hamilton Shepherd Jr. in June. Dr. Shepherd, who was ordained deacon in March, taught at the seminary during the past semester taking over two courses of the late Dean William Palmer Ladd during the latter's illness.

PHILADELPHIA DIVINITY SCHOOL conferred the degree of Doctor of Canon Law upon the Rev. Francis C. Hartshorne, retired priest of the diocese of Pennsylvania, in June. Dr. Hartshorne has been a member of the diocesan committee on canons for 24 years, and chairman of the same committee for 20 years.

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Sunday Services: 7:30, 9:30, 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.

CALIFORNIA

St. James' Church, Los Angeles

3903 Wilshire Blvd.
REV. RAY O. MILLER, S.T.D., Rector
Sunday Services: 7:30 and 11 A.M.

St. Paul's Cathedral, Los Angeles

615 South Figueroa street
VERY REV. FRANCIS ERIC BLOY, Dean
Sunday Services: 8, 9, and 11 A.M.; 7 P.M.

St. Paul's Church, San Diego

8th avenue and C street
REV. CANON C. RANKIN BARNES, Rector
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

Grace Cathedral, San Francisco

California and Jones streets
VERY REV. DR. T. H. WRIGHT, Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

Trinity Church, Santa Barbara

State Street at Micheltorena
REV. DR. ROYAL H. BALCOM
Sunday Services: 7:30, 11 A.M.; 7:30 P.M.

COLORADO

St. John's Cathedral, Denver

VERY REV. PAUL ROBERTS, D.D., Dean
Sunday Services: 7:30, 8:30, 11 A.M.; 7:45 P.M.
Weds.: 7:15 A.M. Thurs.: 10:30 A.M. (Chapel)

CONNECTICUT

St. James' Church, Danbury

REV. H. H. KELLOGG, Rector
REV. G. R. MILLARD, Acting Rector
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich

REV. A. J. M. WILSON, Rector
Sunday Services: 8 and 11 A.M.
Tuesday and Holy Days: 10 A.M.

Christ Church, West Haven

REV. F. S. KENYON, Rector
Sunday Services: 8 and 11 A.M.
Camp Washington, Sunday Service: 4 P.M.

DELAWARE

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Bethany Beach, St. Martin's, 8 and 9:30 A.M.
Lewes, St. Peter's, 9:30 A.M.
Weekdays: All Saints', 9; Wednesdays, 7:30;
Holy Days, 7:30.

DELAWARE—Continued

Cathedral Church of St. John, Wilmington

RT. REV. ARTHUR R. MCKINSTRY, D.D., Bishop
VERY REV. HIRAM R. BENNETT, D.D., Dean
REV. JOSEPH H. EARP, D.D., Canon
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DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.
REV. A. J. DUBOIS, S.T.B., Rector
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Daily: Mass, 7 A.M.
Holy Hour and Intercessions: Friday, 8 P.M.
Confessions: Saturdays, 7:30 to 8:30 P.M.

St. Alban's Church, Washington

Wisconsin and Massachusetts Aves.
REV. DR. C. T. WARNER, Rector
Sunday Services: 7:45 and 11 A.M.

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Opposite the White House
REV. C. LESLIE GLENN, Rector
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Wednesdays: 7:30 A.M.; Thursdays: 12 NOON.
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FLORIDA

Trinity Church, Miami

REV. G. IRVINE HILLER, Rector
Sunday Services: 8, 9:30, and 11 A.M.

GEORGIA

St. Luke's Church, Atlanta

435 Peachtree street
REV. J. M. WALKER, Rector
Sunday Services: 8 and 11 A.M.

ILLINOIS

St. Thomas Church, Chicago

Thirty-eighth and Wabash Ave.
REV. W. B. SUTHERN, JR., Rector
Sunday Services: Low Masses 7:30, 9; High Mass, 11 A.M.
Daily Masses: 8 and 9 A.M.

St. Luke's Church, Evanston

Hinman avenue and Lee street
REV. FREDERICK L. BARRY, Rector
Sunday Services: 7:30, 8:30, and 11 A.M.
Weekdays: 7:30 A.M. daily.

MAINE

Cathedral Church of St. Luke, Portland

VERY REV. HOWARD D. PERKINS, Dean
Sunday Services: 8, 10, and 11 A.M.
Weekday Services: 6:45 and 7 A.M. daily.

MARYLAND

St. David's Church, Roland Park, Baltimore

REV. RICHARD T. LORING, Rector
REV. P. M. DAWLEY, Ph.D., Associate Rector
Sunday Services: 8, 9:30, and 11 A.M.; 5 P.M.
Weekday Services: 7:30 A.M. (Thursdays: 10 A.M.)

MARYLAND—Continued

Grace and St. Peter's Church, Baltimore

Park avenue and Monument street
REV. REGINALD MALLETT, Rector
Sunday Services: 8, 9:30, and 11 A.M.
Weekday Services: Daily Mass, 7:30 A.M.

St. Michael and All Angels', Baltimore

St. Paul and 20th streets
REV. DR. D. F. FENN, Rector
Sunday Services: 7:30 and 11 A.M., and daily

MASSACHUSETTS

Church of the Advent, Boston

REV. WHITNEY HALE, D.D., Rector
Sunday Services: 8, 9:30, 11 A.M.; 6 P.M.
Weekday Services: 7:45 A.M.; and 9:30 A.M. on Thursdays and Holy Days.

Church of St. John the Evangelist

33 Bowdoin Street, Boston
THE COWLEY FATHERS
Sunday Services: 8, 9:30, and 11 A.M.

Trinity Church, Boston

Copley Square
REV. DR. O. J. HART, Rector
Sunday Services: 8 and 11 A.M., 7:30 P.M.

Christ Church, Cambridge

REV. GARDINER M. DAY, Rector
Sunday Services: 7:45, 9:30, 11 A.M.; 7:30 P.M.
Tuesdays: 10:10 A.M.; Thursdays: 7:45 A.M.

Grace Church, Lawrence

29 Jackson street
REV. A. H. CROWLEY, Rector
Sunday Services: 8, 9:30, and 10:30 A.M.
Thursdays: Holy Communion, 9:30 A.M.

St. Stephen's Church, Lynn

REV. A. J. CHAFE, Rector
Sunday Services: 8 and 11 A.M.
Children's Service, 9:30 A.M.

Trinity Church, Newton Centre

Corner Centre and Homer streets
REV. DR. EDWARD T. SULLIVAN, Rector
Sunday Service: 11 A.M.

All Saints' Church, Worcester

REV. RICHARD PRESTON, Rector
Sunday Services: 8, 9, and 11 A.M.
Wednesdays: 7:15 A.M.; Thursdays: 10 A.M.

MICHIGAN

Church of the Messiah, Detroit

E. Grand Blvd. and Lafayette
REV. WILLIAM R. WOOD, Rector
Sunday Services: 7:30 and 11 A.M.

St. Stephen's Church, Wyandotte

Chestnut at First street
REV. G. H. SEVERANCE, Rector
Sunday Services: 8 and 11 A.M.
Church School, 9:30 A.M.

MINNESOTA

St. John the Evangelist, St. Paul

Portland avenue and Kent street
REV. CONRAD H. GESNER, Rector
Sunday Services: 7:30 and 9:30 A.M.

MISSOURI

St. Paul's Church, Kansas City

40th and Main streets
REV. R. M. TRELEASE, Rector
Sunday Services: 7:30, 9:30, and 11 A.M.

NEW HAMPSHIRE

All Saints' Church, Peterborough

REV. JAMES E. MCKEE, Rector
Sunday Services: 8 and 10:45 A.M.
Church open daily for prayer and meditation.



THIS SUMMER



NEW JERSEY

Christ Church, Hackensack
REV. EDGAR L. COOK, Rector
Sunday Services: 8 and 10 A.M.
Tuesday and Friday: 9:30 A.M.

NEW YORK

Cathedral of All Saints', Albany
Swan at Elk St.
REV. HENRY WILLIAM ROTH, A.B., M.A.,
Dean
Sunday Services: 7:30 and 11 A.M.; Daily:
9:30 A.M.

Paul's Church, Flatbush, Brooklyn
St. Paul's Place and Church Ave.
REV. H. S. OLAFSON, Rector
Sunday Services: 7:30, 8:30, and 11 A.M.

The Cathedral of the Incarnation
Garden City, L. I.
VERY REV. G. A. ROBERTSHAW, Dean
Sunday Services: 7:30 and 11 A.M.
Daily: 8:30 A.M.

St. Bartholomew's Church, New York
Park avenue and 51st street
REV. GEO. PAULL T. SARGENT, D.D. Rector
Sunday Services
8:00 A.M., Holy Communion.
8:00 and 11 A.M., Church School.
8:00 A.M., Morning Service and Sermon.
8:00 P.M., Evensong, Special Music.
Holy Communion at 10:30 A.M. on Thursdays and
Sundays. The church is open daily for prayer.

St. George's Church, New York City
16th street, E. of 3rd avenue
REV. ELMORE M. MCKEE, Rector
Sunday Services: 8 and 11 A.M.; Daily recreational
programs; Camps; Clinics; Rainsford House.

Cathedral of the Incarnation, New York City
240 E. 31st street
REV. N. M. FERLING, Vicar
Sunday Services: 8 and 11 A.M.

Cathedral of the Intercession, New York City
155th St. and Broadway
REV. DR. S. T. STEELE, Vicar
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily Services: Holy Communion, 7 and 10 A.M.;
Morning Prayer, 9:40 A.M.; and Evening
Prayer, 5:30 P.M.

St. James' Church, New York
Madison avenue at 71st street
REV. H. W. B. DONEGAN, D.D., Rector
8 A.M., Holy Communion.
8:00 A.M., Morning Service and Sermon.
Holy Communion, Thursdays, 12 noon.

The Cathedral of St. John the Divine
Amsterdam avenue and 112th street
New York City
Sundays: 8 and 9, Holy Communion; 10, Morning
Prayer; 11, Holy Communion and Sermon; 4,
Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10
on Saints' Days); 9, Morning Prayer; 5, Eve-
ning Prayer.

St. Mary the Virgin, New York City
46th St. bet. 6th and 7th Aves.
REV. GRIEG TABER, Rector
Sunday Services: 7, 9, and 11 A.M.

St. Philip's Church in Harlem
214 West 134th street
REV. SHELTON HALE BISHOP, Rector
Sunday Services: 7, 9, and 11 A.M.
Wednesdays: 7 A.M.; Fridays: 9:30 A.M.

St. Thomas' Church, New York
Fifth avenue and 53d street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Little Church Around the Corner
TRANSFIGURATION 1 East 29th St.,
New York

REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.

Trinity Church
Broadway and Wall street
in the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

St. Peter's Church, Niagara Falls
Jefferson Ave. at Second St., near the Falls
REV. CHARLES NOYES TYNDELL, S.T.D., Rector
Sunday Services: 8 and 11 A.M.

Grace Church, Port Jervis
REV. ROBERT GAY, Rector
Sunday Services: 8 and 10:30 A.M. (E.D.T.)
Weekdays as announced.

Church of St. James the Less, Scarsdale
REV. JAMES HARRY PRICE, Rector
Sunday Services: 7:30, 10 A.M.; 5 P.M.
Holy Days and Wednesdays: 10 A.M.

Grace Church, Utica
Genesee and Elizabeth streets
REV. H. E. SAWYER, Rector
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.

Trinity Church, Watertown
REV. W. C. MIDDLETON, Rector
Sunday Services: 8 and 11 A.M.
Holy Days: 9:30 A.M.

OHIO

Christ Church, Cincinnati
4th bet. Sycamore and Broadway
REV. N. M. BURROUGHS, Rector
Sunday Services: 8 and 11 A.M.; 5 P.M.

Trinity Cathedral, Cleveland
Euclid at East 22d street
VERY REV. CHESTER B. EMERSON, D.D., Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

OKLAHOMA

Trinity Church, Tulsa
REV. E. H. ECKEL, JR., Rector
Sunday Services: 7, 8, and 11 A.M.
Church School (except August): 9:30 A.M.; Holy
Days: 10 A.M.

PANAMA CANAL ZONE

St. Paul's Church, Panama
Calle I y Avenida Ancon
VEN. A. F. NIGHTENGAL, B.D., M.B.E., Rector
Sunday Services: 6 and 9 A.M.; 7:30 P.M.

PENNSYLVANIA

Pro-Cathedral of the Nativity, Bethlehem
Third and Wyandotte streets
VERY REV. ROSCOE T. FOUST, Dean
Sunday Services: 7:30, 8:30, 9:30, and 11 A.M.

St. Stephen's Cathedral, Harrisburg
VERY REV. J. THOMAS HEISTAND, D.D., Dean
Sunday Services: 8 and 11 A.M.
Tuesdays: 7:30 A.M.; Thursdays: 10 A.M.

St. Mark's Church, Philadelphia
Locust street between 16th and 17th streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.;
High Mass, 11 A.M.; Evensong, 4 P.M.
Daily: 7 and 9 A.M.; 12:30 and 5 P.M.
Confessions: Saturday 4 to 5 and 8 to 9 P.M.

St. Mark's Church, Frankford
4442 Frankford Avenue, Philadelphia
REV. EDMUND H. CAHART, Rector
Sunday Services: 7:45, 10, and 11 A.M.
Thursdays and Holy Days: 10 A.M.

PENNSYLVANIA—Continued

St. Stephen's Church, Wilkesburg
REV. WILLIAM PORKESS, D.D., Rector
Sunday Services: 8 A.M., Holy Communion; 9:45
A.M., Church School; 11 A.M., Morning Prayer
and Sermon; 5 P.M., Evening Prayer and
Address.
Weekday Services: Saints' Days and Holy Days,
9:30 A.M., Holy Communion.

Calvary Church, Pittsburgh
Shady Ave. and Walnut Street
REV. A. B. KINSOLVING, 2d, D.D., Rector
Sunday Services: 8 and 11 A.M.

RHODE ISLAND

St. Paul's Church, Pawtucket
REV. HAROLD L. HUTTON, Rector
Sunday Services: 8 and 11 A.M.
Services on Weekdays and Saints' Days.

Grace Church in Providence
Westminster and Mathewson streets
REV. CLARENCE H. HORNER, Rector
Sunday Services: 8 and 11 A.M.; 7:30 P.M.
Thursdays and Saints' Days: Holy Communion,
11 A.M.

SOUTH CAROLINA

St. Michael's Church, Charleston
REV. ALBERT R. STUART, D.D., Rector
Sunday Services: 8 and 11:15 A.M.

TEXAS

St. Andrew's Church, Fort Worth
REV. LOUIS F. MARTIN, Rector
10th and Lamar streets
Sunday Services: 7:30 and 11 A.M.

Trinity Church, Galveston
Corner 22d Street and Avenue G
REV. EDMUND H. GIBSON, Rector
REV. AUBREY C. MAXTED, Assistant
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

St. Mark's Church, San Antonio
315 E. Pecan street
REV. E. H. JONES, Rector
Sunday Services: 7:30 and 11 A.M.
Fridays: 10 A.M.

WASHINGTON

Cathedral of St. John the Evangelist
Spokane
Grand Blvd. and Summer Ave.
VERY REV. CHAS. E. MCALLISTER, D.D., Dean
Sunday Services: 8, 10, and 11 A.M.

WISCONSIN

St. Paul's Cathedral, Fond du Lac
Just off Main on West Division
Sunday Services: 7:30 and 9:30 A.M.
Open to pilgrims: 6:45 A.M. to 5:15 P.M. daily.

St. Andrew's Church, Madison
REV. FRANCIS J. BLOODGOOD, Rector
Sunday Services: 7:30 and 9:30 A.M.
Tuesdays: 9:30 A.M.; Wednesdays through Fri-
days, 7 A.M.; Saturdays: 5 to 6 P.M., Confessions.

All Saints' Cathedral, Milwaukee
East Juneau Ave. and N. Marshall St.
VERY REV. M. DEP. MAYNARD, Dean
Sunday Services: 7:30 and 11 A.M.
Weekdays: 7:30 A.M.

Christ Church, Whitefish Bay
REV. MARSHALL M. DAY, Rector
Sunday Services: 7:30 and 11 A.M.
Weekday Services: Holy Communion 7 A.M.

HAVE YOU THOUGHT ABOUT YOUR

Church School Reopening Needs

HERE ARE SOME SUGGESTIONS

SEWANEE RECORD SYSTEM

This system for keeping record of the work of each individual pupil during the time of his connection with the school, and the work of the school, by the week, month, and year, embodies four important principles: (1) all essential facts included; (2) simple and clear record forms; (3) a flexible system usable by schools of various sizes with differing policies as to marking; (4) reduction to a minimum the number of forms required.

Pupil's Enrollment Record

NAME
(Family Name)

ADDRESS Telephone No.
(Street Address) (City and State)

Date of birth Age Baptized? Confirmed?

Day school attended Grade

Assigned to Department Grade Class

PARENTS.

Father
(Name) (Business Address and Telephone) (Religious Address)

Mother
(Name) (Business Address and Telephone) (Religious Address)

Date enrolled Remarks

PUPIL'S PERMANENT RECORD						
YEAR	DEPT.	GRADE	CLASS	SUBJECT STUDIED (During School Term)	SUBJECT STUDIED (During Summer Term)	
						Attendance
						Catalog
						Service Program
						Church Attendance
						Scholarship
						Other Data

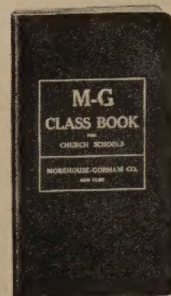
Form No. 2

Form

- 1—Explanatory Card, size 8 x 10 in. Free.
- 2—Pupil's Enrollment Record and Permanent Record, on card, 8 x 10 in. 4 cts. ea.; 40 cts. per doz.; \$3.25 per 100.
- 3—Pupil's or Teacher's Annual Record, on card, 8 x 10 in. 4 cts. ea.; 40 cts. per doz.; \$3.25 per 100.
- 4—Pupil's Report Card, size 5½ x 8½ in. 3 cts. ea.; 30 cts. per doz.; \$2.25 per 100.
- 5—Secretary's Record Sheet, on paper, 8 x 10 in. 2 cts. ea.; 20 cts. per doz.
- 6—Class Report Sheet, on paper, 5½ x 7½ in. 20 cts. per block of 25 sheets.
- 7—Report of Absentee Officer, on paper, 5½ x 8½ in. 25 cts. per block of 25 sheets.

M-G CLASS BOOK

Durable, heavy cardboard cover, size 6½ x 4 inches. Space for twenty-two names to be listed inside front cover. Inside pages, cut half the width of the book, for entering attendance at Church and School, lesson, conduct and offering. Good for entire school year. Price, 20 cts.



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